

**Ryrie's Eleven Provisions for the New Covenant**  
**By**  
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The New Covenant is an *unconditional* covenant made with the nation of Israel (Jer. 31:31-34). Gentiles are fortunate that God's grace and mercy allow us to be grafted into the blessings (Gal. 3:14, Rom. 11:17). However, that does not change the basic *literal* provisions of the New Covenant that were God's declarations for His covenant people, Israel. The church did not replace Israel. The covenant is an *eternal* covenant for Israel.

"Behold, the days come, saith the LORD, that **I will** make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this *shall be* the covenant that **I will** make with the house of Israel; After those days, saith the LORD, **I will** put my law in their inward parts, and write it in their hearts; and **will be** their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for **I will** forgive their iniquity, and **I will** remember their sin no more." Jeremiah 31:31-34 [HDW, my emphasis]

This covenant, which is outlined in the Old Testament, is predicated upon the New Testament's absolute revelation that the shed blood of the Lord Jesus Christ, determined before the foundation of the world (Eph. 1:4; 2 Tim. 1:9; Rev. 13:8), would be necessary. This is consistent with the typological animal sacrifices throughout the Old Testament, which demonstrate that a sacrifice acceptable to God required the shedding of blood.<sup>1</sup> Eschatologically, the New Testament revelations of His supreme sacrifice, which are dispensationally related to God's purposes for instituting the church, are a mystery that was *not* seen by the Old Testament prophets (Rom. 11:5; 1 Cor. 2:7; Eph. 1:10, 3:3-

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<sup>1</sup> J. Dwight Pentecost, *Things to Come, A Study in Biblical Eschatology* (Academie Books, Grand Rapids, MI, First Printing, 1964, 1993 printing) 116

6). The church **and** Israel's New Covenant are based upon the shedding of the precious blood of our Saviour. The church does not replace Israel. Therefore, a future renewal and new birth of *the nation Israel* that is dependent on the grace, redemptive work, and mercy of God are associated with the provisions of the New Covenant

Thus, the basic provisions of the New Covenant are for Israel since that is clearly stated in the passages pertaining to the covenant. It has not been fulfilled for the nation of Israel. As a matter of fact, Dr. Pentecost explained to this author in one of his classes that his contacts with political and military leaders of Israel reveal that the nation is still in rebellion and the culture is secular. Therefore, there is yet a future complete fulfillment for the nation of Israel on the horizon because of the re-establishment of the nation on May, 15, 1947 and the evidence that demonstrates a "born-again" spirituality is still far from the people of Israel.

Charles C. Ryrie's eleven provisions of the New Covenant help solidify the future unconditional blessings, requirements, and promises for the nation; and the obvious great and dramatic events (e.g. the seventieth week of Daniel) that must occur first to turn Israel's heart to their Kinsman Redeemer and Saviour. The provisions are highlighted by the many emphatic occurrences of "I will" in the covenant. Ryrie's provisions follow.

### **Provision 1**

#### **The New Covenant is an Unconditional, Grace Covenant**

The new covenant is an unconditional, grace covenant resting on the "I will" of God. The frequency of the use of the phrase in Jeremiah 31:31-34 is striking. Cf. Ezekiel 16:60-61.

Certainly, the nation Israel does not appreciate the grace that is being extended to them even now. But, the people of Israel will, in the days of tribulation, when the flood gate of His love for His people is received, finally understand the

“Marvelous grace of our loving Lord, Grace that exceeds our sin and our guilt, Yonder on Calvary’s mount outpoured, There where the blood of the Lamb was spilt. Grace, grace, God’s grace, Grace that will pardon and cleanse within; Grace, Grace, God’s grace, Grace that is greater than all our sin.”<sup>2</sup>

It is truly ‘marvelous, infinite, matchless grace.’ It is predicated upon the Lord’s declaration, “I will,” an *unconditional* declaration by the Almighty God. The depth of God’s love can not be measured, particularly when He would extend grace for His rebellious, disobedient people. Their defiance is revealed through the pages of the Bible and the recorded epochs of history. Our prayer for Israel is that she will soon hear His call. The suffering of Israel’s people has been enormous. Let us pray for the peace of Israel (Psa. 122:6, Jer. 29:7). We know that God’s grace will not “turn.”

“The steadfast loving-kindness of God (*chesed*) is linked with the Abrahamic covenant (Micah 7:20), with the Mosaic covenant (Exodus 34:6-7), with the New covenant (Jer. 31:3) and with the Davidic covenant (Isa. 55:3). The covenant was not only established on God’s *chesed*, but David was assured that God’s *chesed* would not be thwarted and that the covenant would not be altered (Ps. 89:33-34). A promise like this was one of the evident displays of God’s grace.”<sup>3</sup>

## **Provision 2**

### **The New Covenant is Everlasting**

The new covenant is an everlasting covenant. This is closely related to the fact that it is unconditional and made in grace... (Isa. 61:2, *cf.* Exek. 37:26; Jer. 31:35-37).

Israel shall never cease from being a nation before God. (Jer. 31:36-37). God declares that if His ordinances of the New Covenant, written in His words, should ever

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<sup>2</sup> Julia H. Johnston, “Grace Greater than Our Sin,” *Majesty Hymns* (Majesty Music, Greenville, SC, 1997) 157

<sup>3</sup> Charles c. Ryrie, *Dispensationalism Today* (Moody Press, Chicago, IL, 1965) 121

depart from before Him, then Israel would cease from being a nation (Jer. 31:36). Since God declares that His word “shall never pass away” (Mat. 24:35, Mk. 13:31, Lk. 21:33), that His words are “for ever” (Psa 12:6-7), and that there is “nothing too hard for me” (Jer. 32:27), then literally Israel will always be a nation in His eyes. Furthermore, God has loved them with an “everlasting love,” He will “build” them again, He will “bring” them to the land again, He will keep them as a “shepherd” does his flock, He shall “bring again their captivity,” He will “plant” them in the land, He will make a “new covenant” with them, and He will remove them only, “[t]hus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD. (Jer. 31:3-4, 8, 10, 23, 28, 31, 37).

How amillennialists, postmillennialists, or any theologian can read the passages mentioned above and declare that the New Covenant has been fulfilled for Israel in light of our present world situation is untenable and unbelievable. The New Covenant will be fulfilled in the millennium, which is just around the corner.

### **Provision 3**

#### **The People of Israel Will Be Regenerated**

The new covenant also promises the impartation of a renewed mind and heart which we may call regeneration...(Jer. 31:33, *cf.* Isa 59:21).

No one will go into the millennium without a “renewed mind and heart.” Those individuals in the nation of Israel, or for that matter Gentile nations, who are not converted will be destroyed (Mat. 24:40-41, 25:1-46). God promises to cause individuals

in Israel to be a “new creature,” reconciled to God with a new mind and heart (2 Cor. 5:17-21). The Apostle Paul said,

“And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins” (Romans 11:26-27). [HDW, my emphasis]

## **Provision 4**

### **Israel Will Receive Favor and Blessings**

The new covenant provides for restoration to the favor and blessing of God...(Hos. 2:19-20, *cf.* Isa. 61:9).

In the present dispensation, the church has caught a glimpse of the favor (grace, loving-kindness) and blessing of Almighty God through the work of God, the Lord Jesus Christ. The future promises of heaven (e.g. Rev. 21:1-22:3) are glorious beyond comprehension. The nation of Israel will experience millennial blessings under the New Covenant that are unimaginable in light of the present status of the world. Lewis Sperry Chafer, former beloved President of Dallas Theological Seminary, said:

“Everything that Israel will yet have, to supply another contrast, is the present possession of the church—and infinitely more.”<sup>4</sup>

Isaiah’s description for Israel’s blessings in the Kingdom of our Lord on earth during the millennium is glorious.

“Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*. No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there*: And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.” Isaiah 35:5-10

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<sup>4</sup> Lewis Sperry Chafer, *Systematic Theology* (Kregel Publications, Grand Rapids, MI, Vol. I – VIII, originally published 1948, 1993) Vol. VII, 99.

After reviewing these verses, Chafer comments:

“But no blessing is more far-reaching or complete than that oft-repeated assurance from Jehovah, “And I will be their God” (Jer. 31:33; Ezek. 37:27; Zech. 8:8; Rev. 21:3), and they will be His people.”<sup>5</sup> Vol.IV, 326

The favor and blessings include the final complete fulfillment of the Davidic and Palestinian Covenants.<sup>6</sup>

## **Provision 5**

### **Israel Will Receive Forgiveness of Sin**

Forgiveness of sin is also included in the covenant, “for I will remove their iniquity, and I will remember their sin no more” (Jer. 31:34b).

This is the final fulfillment of the Day of Atonement. It is predicated on the shedding of blood by the Lamb who was the perfect and final sacrifice for forgiveness of sin, reconciliation, and redemption (cf. Jer. 33:8, Ezek. 36:25, Mic. 7:18-20).

“In His forbearance, God left those sins unpunished (Rom. 3:25) until One would come who—through the offering of a better sacrifice based on better blood—would put away sin permanently. One of the major blessings of the New Covenant...”<sup>7</sup>

Reflections on the New Covenant and looking back to the promise of forgiveness of their sins are repeatedly presented in the Scriptures of the Old Testament prophets. For example, Micah 7:19 says:

He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Micah 7:19

Compare Zephaniah 3:11, 13 and Zechariah 12:10, 13:1. There will be a fountain of forgiveness “in that day” when God shall turn the nation of Israel.

## **Provision 6**

### **The People of Israel Will Receive the Indwelling of the Holy Spirit**

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<sup>5</sup> Ibid. Vol. IV, 326 (Chafer).

<sup>6</sup> J. Dwight Pentecost, *Thy Kingdom Come, Tracing God's Kingdom Program and Covenant Promises Throughout History* (Kregel Publications, Grand Rapids, MI, 1995) 171

<sup>7</sup> Ibid. 170 (Pentecost, TKC).

The indwelling of the Holy Spirit is also included. This is seen by comparing Jeremiah 31:33 with Ezek. 36:27.

This is a requirement for obedience because without the Holy Spirit no human could or would walk in deference to the ways of God and not in the ways of man. Dr. Pentecost said,

However, knowing God and loving God do not in themselves provide enablement to walk in the obedience required to receive the blessings of the covenant. Therefore God promised the *Holy Spirit would be given* as His gift to those who enter into the New Covenant. This gift was announced by Joel who said, "I will pour out My spirit on all people...I will pour My spirit in those days" (Joel 2:28-29).<sup>8</sup>

Nothing could be clearer, and it is obvious that this has not happened to the people of the nation of Israel unto the present.

## **Provision 7**

### **The Holy Spirit Will Teach and God's Will Be Known**

The teaching ministry of the Holy Spirit will be manifested, and the will of God will be known by obedient hearts...(Jer. 31:34)

Without a doubt, the Holy Spirit teaches (John 14:26).<sup>9</sup> It is part of His ministry in the church because of the indwelling of the Spirit (Jn. 3:6, 2 Cor. 1:22, 1 Thess. 4:8, 1 Jn. 4:13). He is given to us for ministry by His ability to illuminate the Scriptures, to cleanse and sanctify the believer, and to give "gifts" to the saints. This is evident in the Old Testament as well as the New Testament (Ex. 40:9-16 Oil is a type of anointing by the Holy Spirit, Acts 1:8, Ex. 27:20-21, 1 Jn. 2:20).<sup>10</sup> However, the time of fulfillment of the ministry of the Holy Spirit for the nation Israel, which is outlined in the Old Testament (cf. Jer. 31:31-34), is eschatologically future. Dr. Paul Enns states:

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<sup>8</sup> Ibid. 170 (Pentecost, TKC).

<sup>9</sup> Paul Enns, *The Moody Handbook of Theology* (Moody Press, Chicago, IL, 1989) 246

<sup>10</sup> Ibid. pp. 255, 267 (Enns).

“In the section of Jeremiah 30-33 the setting is established in Jeremiah 30:3 where it states, [“For, lo, the days come, saith the LORD] suggesting an eschatological setting (cf. Jer. 31:27).”<sup>11</sup>

Subsequently, Dr. Enns quotes Charles C. Ryrie’s, *Basis of the Premillennial Faith*, saying:

“The sequence of events set up by the prophets is that Israel will first be regathered and restored to the land and then will experience the blessings of the new covenant *in the land*...Fulfillment of the prophecies requires the regathering of all Israel, their spiritual rebirth, and the return of Christ.”<sup>12</sup>

Israel must return to the land before the ministry of the Holy Spirit and the blessing received from Him can be realized. That “Day” is near. Therefore, the will of God will be known by the nation of Israel because God’s will is revealed in the Words of God, which the Holy Spirit gave (2 Pe. 1:20-21), illuminates and teaches. We know the will of God from His special revelation (Scriptures). There is no other way to know God’s will. Too many in these last days claim special revelation to them *alone* by saying something like, God said TO ME.”

The will of God is sometimes “secret” (Deut. 29:29, Rom. 11:33). God’s personal will is *free* from any outside authority.<sup>13</sup> God’s will is efficacious or permissive for man;<sup>14</sup> that is, God causes or God allows. The most important aspects of God’s permissive will revealed by the Scriptures are: (1) for man to search for God with all His heart (Jer. 23:13), (2) to know His Son through the Holy Spirit who indwells the believer (Jn 14:17, 1 Jn. 5:20), and (3) to keep (Gr. **terew** tereo, guard, watch, keep) His commandments (the Scripture) (Psa 119, Jn. 15:10, 16:8-11). It is obvious that Israel does not know God’s will presently, but she will (no pun intended) when the New Covenant is fulfilled at the second phase of His second advent, which is the Revelation of the Lord

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<sup>11</sup> Ibid. 68 (Enns)

<sup>12</sup> Ibid. 68 (Enns).

<sup>13</sup> Lewis Sperry Chafer, op. cit., 209.

<sup>14</sup> Dr. Roy Wallace, *Studies in Systematic Theology* (LinWel Printers, Shreveport, LA, 2001) 39

Jesus Christ at the end of the tribulation to all men when He sets His feet down on the Mount of Olives again. Maranatha!

## **Provision 8**

### **Material Blessings Will Flow For Israel**

As is always the case when Israel is in the land, she will be blessed materially in accordance with the provisions of the new covenant...Jeremiah 32:41;...Isaiah 61:8...Ezekiel 34:25-27.

Amos 9:15 has a near view and a far view. Amos was a prophet to northern Israel when the kingdom was divided. He was compelled to prophesy to them even though he was a shepherd, “among herdmen of Tekoa” (Amos 1:1, 7:14-15). God said through Amos:

“I will raise up the tabernacle of David...Behold, the days come,...And I will plant them upon their land, and they shall **no more be pulled up out of their land** which I have given them, saith the LORD thy God. Amos 9:11-15

The near view proposed by some seems wrong,<sup>15</sup> because the northern tribes returned from the captivity in Assyria, and they flourish for a while with difficulty. In addition, Israel was dispersed out of their land for nearly 2,000 years (until May 15, 1947) following Christ’s first advent. The far view and correct view must be considered the time of fulfillment of the New Covenant. Notice the phrase: “no more be pulled up out of their land.” Not only will God not uproot them and scatter them again, but the passage extols the material blessings when they are permanently in the land, saying 5 things: (1) “the plowman shall overtake the reaper, and the treader of grapes him that soweth seed;...” (v.13) which means the land and nation will very productive, (2) they shall rebuild the cities and inhabit them (v. 14), (4) food will be plentiful (v. 14), (5) the land

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<sup>15</sup> Albert Barnes, *Notes on the Bible* (SwordSearcher, Version 4.8, Broken Arrow, OK) Commentary on Amos 9:15.

will be theirs for ever (v. 15). Many other passages in Scripture affirm Israel's permanent dwelling in the land and the material possessions provided upon fulfillment of the New Covenant (cf. Psa. 69:35-36, 135:21, Pr. 2:21, Isa. 30:19, Jer. 25:5, 29:5, 31:24).

Joseph Cotton, a puritan but not a separatist, preached a message to the puritans before their journey to America where God was to "plant" them in a new 'land.' Cotton emphasized that God moves and plants His people.<sup>16</sup> God promised Abraham a land, and renewed the promises to Isaac, Jacob, and King David. He said to King David:

Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, 2 Samuel 7:10

Israel has been planted in *part* of the land promised by God. However, two things are obvious: (1) they do not possess all of the land that was promised, and (2) they are still being afflicted by "the children of wickedness." The complete fulfillment of all the promises and material blessings is still future. The Scriptures indicate that the time of fulfillment is *after* the Lord Jesus Christ's revelation at the second advent, which is the end of the tribulation when His feet touch down on the Mount of Olives.

## **Provision 9**

### **A New Tabernacle During the Period of the New Covenant**

The sanctuary will be rebuilt in Jerusalem, for it is written "I ...will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them" (Ezek. 37:26-27a).

This is another promise that is repeated many times in the Scriptures. The millennial temple and its organization and government is described in great detail in

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<sup>16</sup> William S. Barker and Samuel T. Logan, Jr., *Sermons That Shaped America* (P & R Publishing, Phillipsburg, NJ, 2003) John Cotton's sermon, "God's Promise to His Plantation" (2 Sam. 7:10) pp. 5-17

chapters forty to forty-seven in Ezekiel. Amos reports, “I will raise up the tabernacle of David...” (Amos 9:11). Isaiah seems to report that a tabernacle will be in Jerusalem:

Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious LORD *will be* unto us a place of broad rivers *and* streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. Isaiah 33:20-21

Compare Isaiah 4:4-6 and the many verses that report that God will dwell in Zion, Jerusalem, or among His people for ever (Psa. 68:16, Eze. 43:9, Joel 3:17, Zec. 2:10-11, 8:3). Finally,

And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where **I will dwell in the midst of the children of Israel for ever**, and my holy name, shall the house of Israel no more defile, *neither* they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places. Ezekiel 43:7 [HDW, my emphasis]

The Lord Jesus Christ will dwell in the rebuilt temple in midst of His people in Jerusalem.

## **Provision 10**

### **Peace Shall Reign During the Period of the New Covenant**

War shall cease and peace shall reign according to Hosea 2:18. The fact that this is also a definite characteristic of the millennium (Isa. 2:4) further supports the fact that the new covenant is millennial in its fulfillment.

What a blessing this will be for the inhabitants, not only of Israel, but for the whole world. Even nature will be affected. Isaiah says,

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. Isaiah 11:6-9

This remarkable time has to be in the future and the time of the New Covenant promises in the millennium, because the wars and rumors of wars occurring around the

world since “the beginning” are continuing. Our Lord said this would be the case until He returns and rules with a rod of iron (Psa 2:9, Mat. 24:6-7, Rev. 2:27, 12:5, 19:15).

## **Provision 11**

### **The Blood of the Lamb is the Foundation of All the Provisions**

The blood of the Lord Jesus Christ is the foundation of all the blessings of the new covenant, for “by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water” (Zech. 9:11).

This is a theme which runs throughout the Bible. The blood of the Lamb is the ultimate source of all blessings in all the ages. Who could deny that the Scriptures abundantly declare that fall of man precipitated such a curse that only the precious blood of the Lord Jesus Christ, God Himself, could cleanse believing man, and provide the means for a just God to renew the earth and not destroy it. Peter says,

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation *received* by tradition from your fathers; But with **the precious blood of Christ, as of a lamb without blemish and without spot**: 1 Peter 1:18-19 [HDW, my emphasis]

The Lord is the final sacrifice for trespasses because the sacrifice of animals would never be sufficient (1 Sam. 15:22, Psa 50:8-14, 51:16-17, Isa. 1:11, **Heb. 7:26-27**). They were only a temporary solution to sin. God, the Trinity, called upon Christ to become the Lamb slain before the foundation of the earth. Isaiah reports the call:

I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison house. Isaiah 42:6-7

Christ, the final and ultimate Covenant, who was living, righteous, pure, obedient to the will of the Father, Holy, without blemish and without spot, gave His blood on the Cross for “the people” of Israel, and for the “Gentiles,” you and me. Praise Him! Amen!

Ryrie says by way of summary:

“...it may be said that as far as the Old Testament teaching on the new covenant is concerned, the covenant was made with the Jewish people. Its period of fulfillment is yet future beginning when the Deliver shall come and continuing throughout all eternity. Its provisions for the nation Israel are glorious, and they all rest and depend on the very Word of God.”<sup>17</sup>

Praise God that the Gentiles were grafted into the blessings of the New Covenant (Rom 11)!

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<sup>17</sup> J. Dwight Pentecost, *op. cit.*, 118 (TTC)